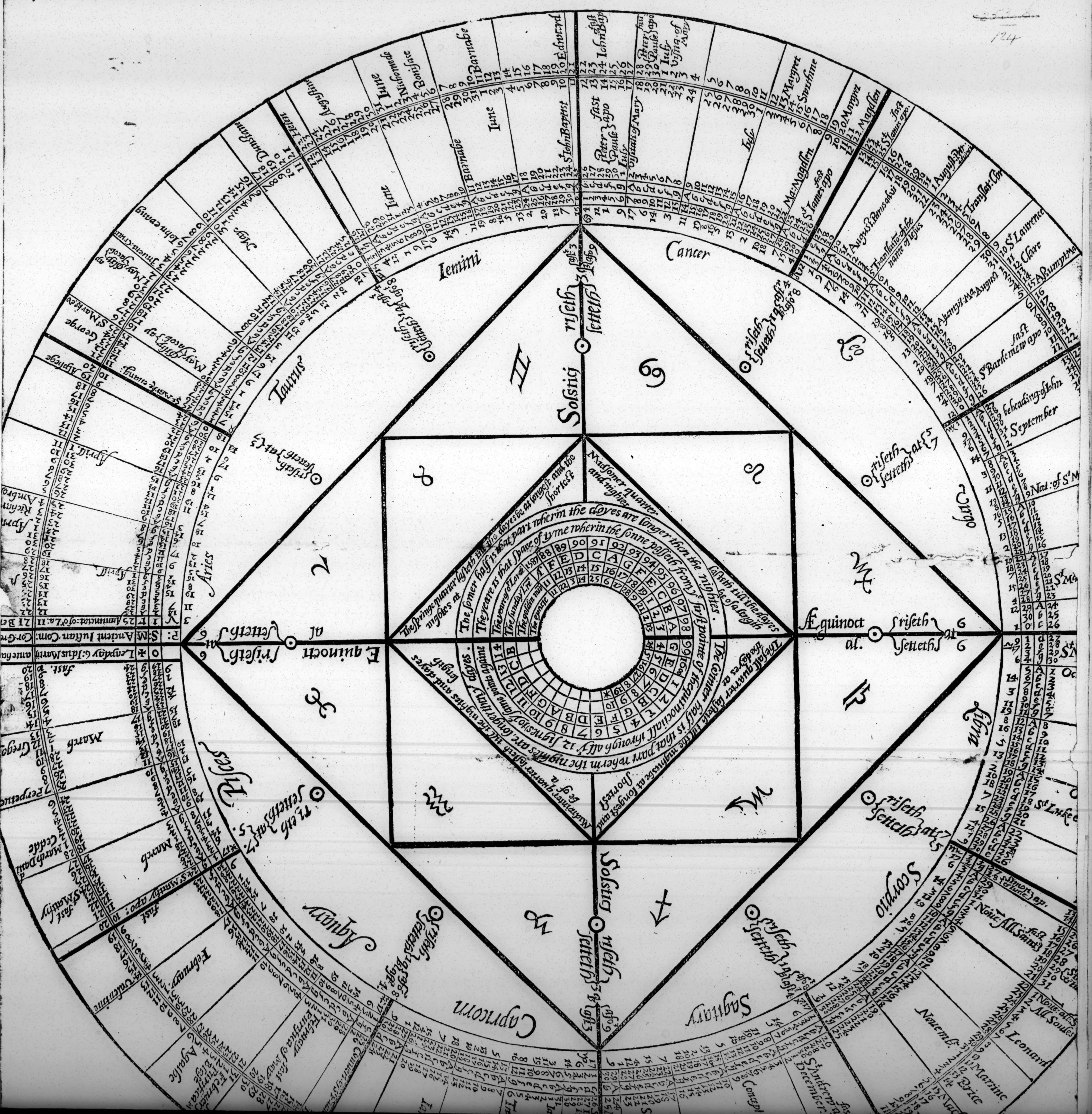


A plaine Table and most perfit description of the yeare Politicall: brought into a circle, as into the most proper and apt forme to shadow forth the circular progres of the yeare and circuit of the  
 Also here is added the Gregorian Calendar, and a perpetuall Concordance of the diuers Romane Calendars, with the true and onely ground, v.z. the Signes.

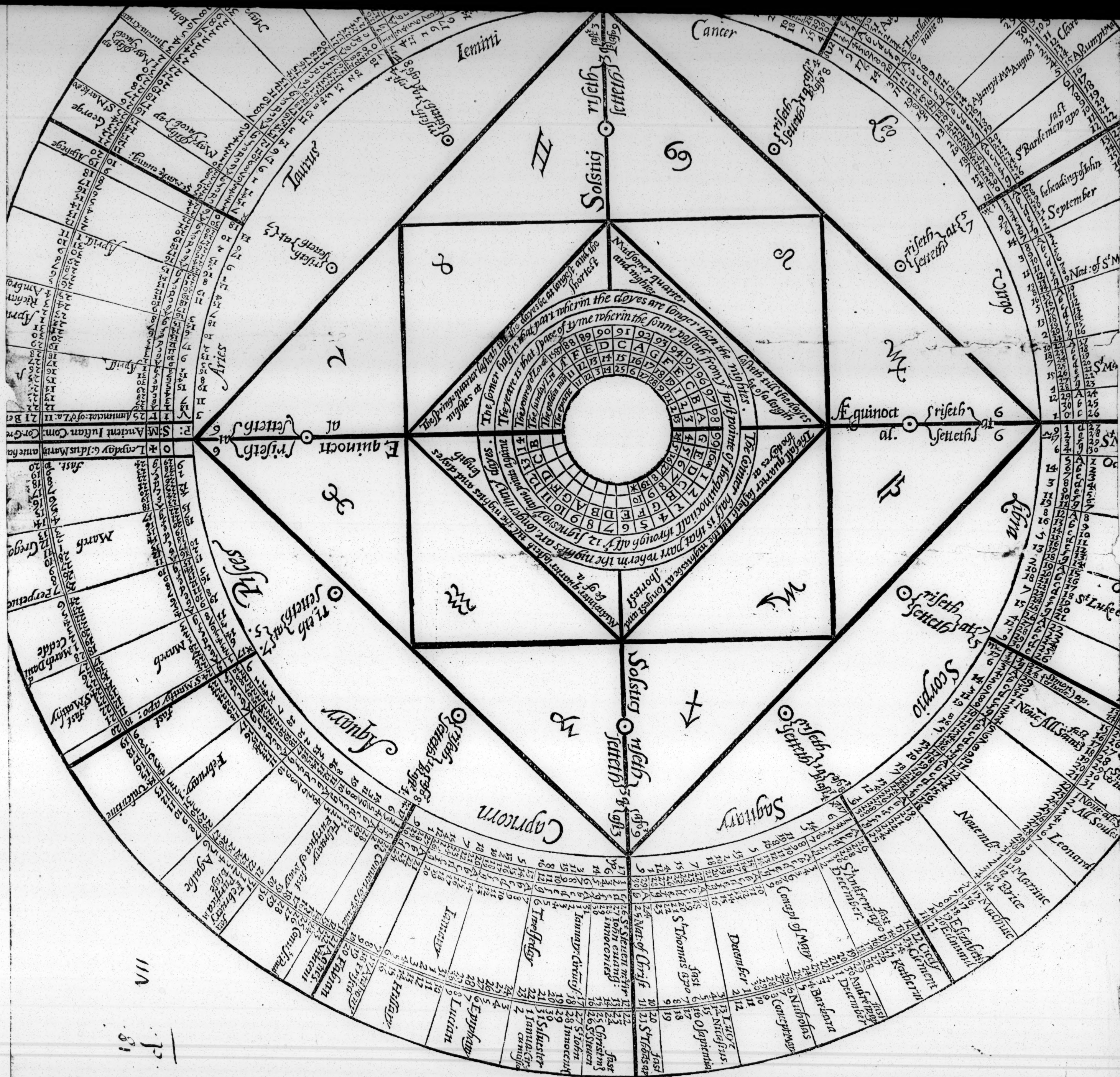
Herein is declared a breefe course (drawne forth of a larger discourse) for the continuance of our common Kalendar, by retaining the spring equinoctiall at the 11 of March, both according to the practise of the antient fathers at the N 1 C E N S Counsell, who would by no means be brought to alter the same, but staid the equinoctiall where they found it, v.z. at the 11 of March, *Ne Dei Ecclesiam offenderent aut perturbarent, as it is said.* And also after the best & most appro-  
 opinions of those learned men that wrot of this argument about the time of the late correction by Greg.  
 An. 1582, at which time it was determined that This was optimus & facillimus modus, & qui sapientis  
 magis places deinde qui nullum offendiculum preber Christi fidelibus, non inducit nouitatem non difficultatem  
 in tabulis Astronomicis, non confundit literas Dominicales aut Cyclicas solarem, all which the Pope hath fault-  
 ed, and many more: foure errors that *Clavius* confesseth to *Mestlyn* could not be helped in their correc-  
 tion, which course neuertheless the Pope made choise of, only for the safegard of his *Misalia breuiaria*  
*mirabilis forme libros Ecclesiasticos, &c.* there mentioned, *multis aureorum millibus estimatos* (if it be true.)

And one principall matter besides that he faileth in, and the chiefeft of all indeed (as appeareth in our dis-  
 course) is, that when he had all done he brought not our antient Feasts to their old seats, and therefore in  
 truth left all to doe: which Feasts, I meane such only as the Church of G O D hath alwaies bene woont to  
 note in the Kalendar, as in a common register to record, so making the yeare as it hath bene a true hystorie,  
 to report as it were on the brode stage of the world those most memorable matters that containe in them  
 the mysteries of our Redemption wrought by Christ; as his Incarnation or Conception, his Birth, Circum-  
 cision, Passion, Resurrection, and Ascension: also the memories of other holy seruants and Saints of G O D  
 most worthy to be had in memorie, as namely the blessed *Virgine Marie*, *S. Iohn Baptist*, the Euangelists  
 and Apostles of Christ, and Disciples of the Apostles, and some other that were about our Sauour Christ  
 when hee liued on the earth, or liued nere vpon his time: all which Feasts wee haue shewed how neuerthe-  
 lesse they may be celebrated in, and reduced to the same part of the feuerall signe, and that is to the same  
 time of the yeare (in truth) that all those matters before mentioned were feuerally brought to pa-

which meane also those Feasts that were wont to be called (as in deed they were at the first  
 and Quarter daies,) do now come to point out & grow as nere the point of the Equinocti-  
 the true Halfe yeare & Quarter daies in deed as needs to bee. Now to retaine the Equinocti-  
 March, may rather to fasten and bind the 11. of March to the Equinoctiall and 1. of A N N  
 performed by fixing a certaine number of 31, & 30, daies a peece in euery signe, beginning  
 true yeare called of the Astrologers, *Siderius & Tropicus* as may bee, and all the Months  
 signes: so taking the month and whole yeare to be principally ordered by the signes.  
 the like anticipation in the signes hereafter that hath already happened to the months, le-  
 omitted euery 100. yeare for 300. together, v.z. the 1700, 1800, & 1900, making them  
 the 400, bissextile, v.z. the yeare of our L O R D, 2000, &c. And so shall wee answer  
*Media anni Alphonssi magnitudo* doth cast the yeare in euery 134. yeare, and 3. daies in  
 and thus shall the signes and Feasts be safe for many Millions of yeares.







Breefe notes taken forth of a larger discourse for the better vnderstanding of this present Table.

First note, that ye are to begin to reckon all matters at the Spring Equinoctiall, the beginning of the signs, the 1. of Aries the 11. of March: at which time we vse commonly to begin the yeare of the world, and yeare of our LORD, at his Incarnation, as 5554.

2. One Dominicall Letter serueth for the signes, the ancient IULIAN, and our common account, beginning therefore with F the lowest and first Cliefe of the Gamma Vt, and borrowing also his Character and then proceeding in order with A-re B-My C-Fa-Vr, &c. within the compasse of which Cliefes of Musicke all the daies of the weekes throughout all the weekes in the yeare do containe themselves.

3. The Leapdaie is inserted *Intra Caesaris preceptum quouis quarto*, at the end or rather after the end of one yeare, and before the beginning of another, and when it is supplied, it is to bee called the last day of Pises, because you see no Number added thereto but only the Cipher. It was wont to be inserted the 29. of Februarie, or more truly the 6. Calends of March, and then euery Leapyere the Romans had 2. daies that they called the 6. Calends, and thereof they called also the yeare, *Annus bissextilis*: now it is but the 6. Ides of March, and therefore retaineth the name of *bissextile* still, where hee standeth not far from his old place in no bodys waie, being in the end of the true yeare whereby the Pronosticators need

not to write (as they were wont) part of one yeare and part of another, wee patch not out the yeare with 2. Dominicals, but change at the beginning once for all.

4. Our Feasts vnmoueable are here brought in euen 14. daies sooner than by our common Kalendar of late they were usually wont to bee, as by the true Computation appeareth they ought to bee. And after Iulianus & others that prouoe the Equinoctiall was the 25. of March at the first Institution, whom I did willingly make choise to imitate in this one point, for facilitie of Computation, and more easie finding out when the vnmoueable Feasts were usually wont to be kept, which will be better performed at an euen 14. night, and by our old Letter, than by a strange Letter and at odd daies.

5. Our moueable Feasts and namely Easter (after his most certaine rule of all the rest, for they are diuerse) was wont to be obserued of the Iewes the next daie, and of the Christians the next Sunday after the first full Moone falling vpon or immediatly following the Spring Equinoctiall. To find it out for euer looke out (in the row of figures on the out side down along ARIES) the Golden Number for the yeare which sheweth the full, and the next Dominicall Letter for that yeare is Easter daie, then follow all the other vnmoueable Feasts in order after their due proportion: and Easter shall fetch his circuit from the 11. of March to the 15. of April: Ascension shall haue his from the 19. of April to the 23. of Maie: Pentecost

from the 29. of April to the 2. of Iune, &c.

6. The Epact was alwaies wont to begin not till March, so doth he still, as also the Golden Number which continueth the same for all. The Epact account and as this yeare 1592. { for the Signes 6. } 93. { 17. } 28. { for the Com. 26. } 93. { 7. } 18. { for the Grego. 16. } 27. { 8. }

So keeping his principall Number of difference, & agreeing euery 3. yeare with as before, which order if we should haue taken the ancient Iulian absolutely, we as appeareth in the Triple Alminacke for 1591. All which things euen now are the most fit time (as it is also high time to take some course for the confirmation or is like to come againe these many yeares, especially considering the late variation.

7. Faies and such like matters as shalbe iudged more meete may keepe their Monthes: For example. Sturbridge Faire may begin the 8. daie of our common the 22. daie of the old Iulian September, as may appeare. The like is to be said